

Today's Students, Tomorrow's Pastors  
Today's Seminary, Tomorrow's Churches

香港浸信會神學院   
Hang Kong Baptist Theological Seminary

# Newsletter

May 2015

**President's Word**  
Care and Prayer

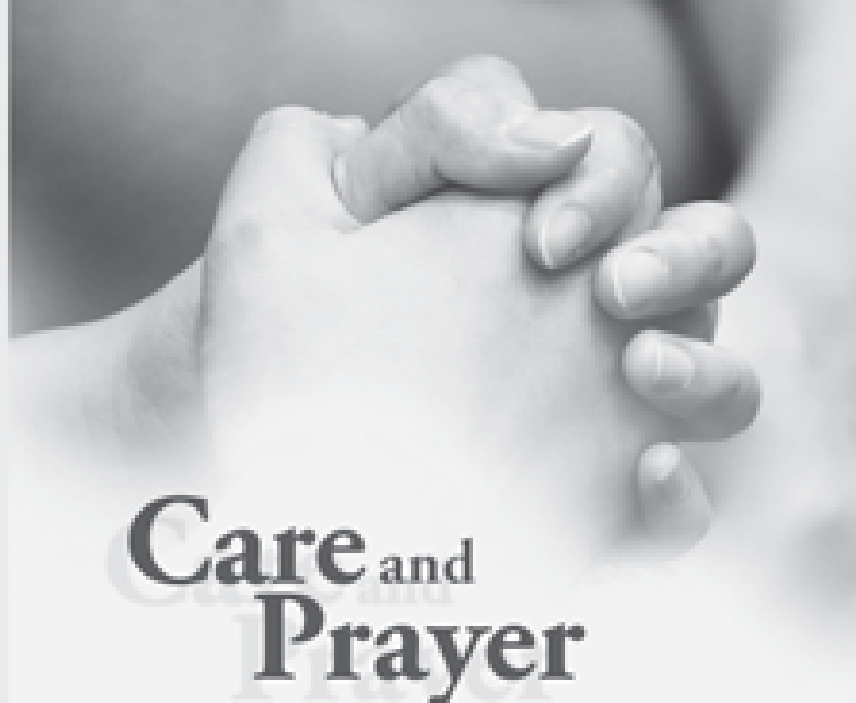
**Feature**  
A More Solid Foundation  
— The ThM Class for Advanced Study

**Faculty Sharing**  
Views of a "Veteran" Teacher Regarding  
Recent Developments in HKBTS

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Joshua Cho



Loneliness is a serious contemporary social problem and also the reason why modern people can feel lost and undergo hardships. Some brothers and sisters in the church who have fallen victim to loneliness and hardships crave attention from church pastors, hoping to receive care and counsel.

In the recent decade, pastoral care, which is often regarded as a profession, has shifted its focus to psychotherapy, guiding Christian believers how to manage their family, marriage, and interpersonal problems. Through this kind of work, pastors try to help brothers and sisters, however, when they try hard to help, they may inadvertently forget the inherent meaning of care in a spiritual community.


### Care Is "Spiritual Fellowship"

When viewed from the Christian faith, care is "spiritual fellowship."

Let us first understand the meaning of fellowship. In Greek, fellowship is *koinonia*, referring to people of the same faith who live together in fellowship. The literal meaning of fellowship is "union" or "partners." Fellowship can refer to participation in physical terms, for example,



President's Word



Christians in Macedonia and Achaia raise funds for the poor in the churches of Jerusalem. It can also refer to spiritual benefits. For example, Paul talks about “sharing in the gospel’s blessings” in 1 Corinthians 9.23 and “sharing the fellowship of the Holy Spirit” in 2 Corinthians 13.13.

The Greek word for fellowship, *koinonia*, appears twice in 1 John 1.2-4: “The life appeared; we have seen it and testify to it, and we proclaim to you the eternal life, which was with the Father and has appeared to us. We proclaim to you what we have seen and heard, so that you also may have fellowship with us. And our fellowship is with the Father and with his Son, Jesus Christ. We write this to make our joy complete.”

In a passage, John the apostle encourages the church to continue on in “fellowship.” Christians ought to be in “fellowship” with one another. When men “have seen” the life of Christ and testify to the eternal life which has always been with God the Father and then appears to them, they will naturally live their fellowship lives in Christ. Conversely, if man “cannot see” the life of Christ, and does not testify to the one who has always been with God the Father and the eternal life which appears to them, naturally he will not live a life of fellowship in Christ. This comes naturally.

This fellowship must be related to Jesus Christ. 1 John 5:20: “. . . And we are in him who is true—even in his Son Jesus Christ.” This is a kind of faith in Christ Jesus. Christian Fellowship is not an arbitrary coming together of a few people, nor it is only an interpersonal emotional attachment, but an in-depth fellowship in Christ. In this relationship, we belong to one another (cf. 1 John 3.23-24), capable of experiencing “making our joy complete.”

Looking from another angle, fellowship (*koinonia*) is the linkage of man and God and man and man. Fellowship extends vertically as well as horizontally. As these two dimensions converge, they enable men to live a communal life in Christ.

Having understood the meaning of fellowship, we can analyze why care embraces the meaning of spiritual fellowship.

What is care? Care refers to a kind of spiritual fellowship that we enjoy in Christ Jesus. This goes beyond a one-to-one method of care or a one-to-one psychotherapy. This kind of

spiritual fellowship in Christ is the kind of caring work that every Christian has to participate in — a vocation for every Christian. When we are baptized and emerge out of water, God has called us each to become a priest — to function as a priest and exercise the rights of a priest. That means: All Christian believers can be in touch with God and can directly offer sacrifice to God, without the need of a mediator (for instance, a Catholic priest or a pastor). Every Christian has to testify to the word of God, to proclaim the gospel of Jesus Christ, to lead people to Christ; every Christian is called to pray for other people, to keep watch for those people in need with his/her prayer as he/she shares their burdens and hardships, and to comfort and support those who go through the spiritual trial with the word of God.

Briefly speaking, care is the vocation of all Christians. Care is not the specific duty of pastors. Care is also the task that all brothers and sisters in the church should do together; a job for you and for us. In caring for others, we believe that only God is the way out — the contentment of our hearts.

### **Prayer Is the Most Crucial Part of Care**

As mentioned above, we are priests, called by God to help those in need with our prayers. We often think that only those who have been trained in counseling and psychotherapy are qualified to care for others. A preacher once told me that he did a good job in coordination but had had no training in caring. I encouraged him by saying that he could care for others with his prayer. Although most of us have had no professional training in care and counseling, we can still engage in caring. We can invite and lead other people to pray to God together, like children telling their needs to the heavenly Father; asking for mercy and help.

Prayer does not have to use beautiful language or sound like preaching. Neither do we need to use eye-catching words or phrases, or words that result from rigorous logical thinking. We only need to lead those people in need to speak earnestly and sincerely to God and to be in fellowship with God. In prayer, we can ask God: How should we face this predicament? What is the meaning we can appreciate from this illness? Can I recover from this illness? We also need to consider carefully: What is the relationship between God and this suffering? What does God want to tell us through this incident? We lead those people in

need to pray to God earnestly and wait for God's will. This is the mystery of prayer.

A female pastor and theologian, once attended a lecture in which the speaker talked about the relationship between prayer and healing. The speaker emphasized that prayer could initiate the healing process but it does not necessarily bring about a dramatic outcome. Later in the lecture, attendees even learned to pray for different patients by the laying on of hands. There came a time when the female pastor sat in the center while others encircled her and laid their hands upon her in prayer. Because space was limited, some people could not directly lay hands on her; they could only lay hands on those who could. This prayer which involved the laying on of hands gave her a very profound experience. There was an intimate feeling in her heart which was very excited. It seemed the darkness within her heart had been pulled out. She could not help crying for as long as ten minutes. Her whole person had been relaxed.

Although this female pastor has had doubts about this particular healing approach, this time she truly experienced being in fellowship with God and with fellow believers. After that, when feeling unwell, she continued to see the doctor, sought treatment and took medicine. However, she allowed other people to pray for her and she in turn would pray for others. She considers that prayer, which is not a tool or a means, need not use repetitive words, assuming that God favors hearing many words. Prayer is something real. Through prayer and being with God, we come into the presence of God like a child begging for his help, for enough food and drink every day, for healing, for God to allow our lives to continue. This kind of prayer can enable us to deeply appreciate that prayer is not a means or a tool, nor do we control God through prayer but that God himself provides us physical, psychological, and spiritual health according to his time table. Knowing God and being in fellowship with God enable us to experience eternal life. Although we do not necessarily know how to give counsel to others, when caring for others, we can still do our part as a priest by leading them to bow down to pray before God, entrusting our problems and needs to God. God will comfort and heal in prayer.

I often think of a wonderful prayer experience of my own. In April, 2008, I went through a period of my life when I once again thought about the direction of my ministry. Throughout this period, a friend who was a seminary president prayed silently for me for forty days without my knowing. In these days

of ups and downs, God led me step-by-step to go through indeterminate incidents where I found it difficult to make a decision. God was holding me and leading me to make the right choices. As if I had once again experienced God's wondrous salvation, I would speak to my friends and students in church or in prayer meetings saying, "Now, I have that same real feeling, just like when I was born again. I seem to have gone back to the time when I first came to Christ." In October that year, I joined a theological conference in Taipei where many presidents and academic deans of Chinese theological seminaries in South East Asia were also in attendance. One evening, when I took a stroll with the seminary president who had prayed for me, he told me in a shy way that he had prayed for me for forty days. I asked him around what date had he prayed for me. He replied that it was April, that was when I went through a time of mental struggle in reevaluating my ministry direction. I was deeply touched because of his genuine friendship and God's mercy. A brother who is not physically by my side "can even" support my life with his prayer; what a mystery prayer is! This is spiritual fellowship, the power experienced by the prayer warriors.

Prayer is the practice of community care. Pray that God will help us to experience this kind of care and bear this in mind: Care is not only the specific duty of pastors, but also the vocation of brothers and sisters in the church, their vocations as priests. When we care and pray in this way, we are in fellowship with God and with one another. In such a relationship, we belong to one another, as such we can experience "making our joy complete."

I hope that the ministers trained in HKBTS understand such a mystery. I pray that God will help each of our students and each of our alumni, reminding them to be constantly mindful of prayer in the ministry journey and lead our churches to experience this kind of mystery.



# A More Solid Foundation

## — The ThM Class for Advanced Study

In 2000, the Seminary founded its graduate school, which offered a Master of Theology Program and subsequently in 2013, it began offering a Doctor of Theology Program.

We seek to nurture ministerial workers who can shoulder the responsibility of shepherding, missions, and the preaching vocation for our churches through our two basic degree programs: Bachelor of Theology (BTh) and Master of Divinity (MDiv). The graduate school was established to provide those pastors and ministers who have completed the basic programs with advanced theological education that enables them to have further studies in the Bible and theology so that they can become even better equipped and spiritually renewed as they pursue their teaching and pastoral ministries.

Through this issue of the *Seminary's Newsletter*, we hope to give readers a better understanding of our graduate school's Master of Theology Program. When the Program began in 2000, there were only six students. However, after different stages of development and more than ten years, the number of students has steadily risen with over 30 currently enrolled in the program.

### A Hardworking Learning Community

A strengthened faculty and an improved curriculum have significantly accelerated the development of the ThM Program. Additionally, as the basic degree programs and the postgraduate program are closely linked, development and upgrading of the former have led to a corresponding increase in the number of students applying to study in the ThM Program. This marked increase is partly due to a group of outstanding students from our seminary that hopes to continue their studies here and partly due to the program's attractiveness to outside students who aspire to do better academically and find that opportunity at the seminary. At present, half of our ThM students come from within our own seminary and half are from outside.

Most of our ThM students are serving as preachers who are taking on full-time ministry

positions and taking on part-time programs in graduate studies as they seek holistic training in the Bible and theology. Classes are scheduled on Mondays to allow these hard-working ministers to temporarily put aside their work and pursue further studies in the seminary. Because students attend lessons on Mondays and dedicate the rest of their week to ministry, they do not actually have much time to get together with





fellow students. However, while on campus many students take time out off their busy schedules to revise together, have lunch, and pray for one another. To pursue further studies while taking on a full-time position in ministry is not easy, but God enables them to support each other and become a group of co-walkers who bless one another. During these last two years, a group of like-minded students have formed a book club to share their passion for reading. In this way they can learn from each other by sharing and reflecting on what they have read, making their intellectual lives more colorful and their friendship stronger.

### **Program Characteristic: A Seminar Mode of Learning**

The program is composed of two major components: class time and thesis composition. Students' presentations and the teacher-students' discussion in seminar form are always integral parts of each lesson. This form of seminar learning is characteristic of HKBTS's ThM Program and takes place within a small class ranging from 3 to 8 students. Each class focuses on sharpening students' analytical thinking and enhancing their capacity for independent reflection.

While every subject is distinct, each teacher utilizes a similar cognitive apprenticeship method of teaching that helps individual students build strong, solid foundations of knowledge in different subject areas. For example, in a biblical studies lesson, the teacher will ask students to read several biblical passages in their original language prior to the class. While in class, the teacher will then guide each of the students to reflect on their translations and interpretations through a series of questions in order to sharpen their thinking and reinforce their knowledge and understanding of biblical exegesis. As for the lessons in theological studies, students will have the opportunity to focus on reading an important theological classic under the guidance of a teacher. It is through the process of students making presentations, responding to questions, and interacting with teachers and fellow students that the class as a whole explores the author's work and some of the important theological issues involved.

It is through this kind of seminar form of learning where the emphasis is on interactive discussion that the teacher instructs students to interpret and grasp the information, thereby sharpening their way of thinking, reading, and problem solving. It is hoped that this method enables students to gradually master the methods needed to conduct research as they practice both independent thinking and independent study

when they dedicate themselves to thesis writing. They are also gaining the ability to draw parallels through inference to further apply what they have learned to different subjects. For ministers who are currently pastoring churches, this practice of exercising their powers of discernment is very practical; ministers need to have sufficient powers of discernment when they handle various difficult problems within the church setting. They need to discern whether the ways members of the congregation think and act are compliant with the Christian faith so as to teach and lead them in the most appropriate way. In addition, students' research studies can encompass even more practical components, for example, they can look at preaching and missions from biblical and theological perspectives. The Seminary also anticipates that the ThM Program can be further developed in regard to practical theology.

After completing all the required courses, a ThM student will then be asked to write a thesis under the guidance of a professor. A student chooses his/her thesis according to his/her own research interest. Theses that our former ThM students have completed fall under many different areas. Topics on the Old Testament include: Thematic studies on the book of Job, a literary study of the book of Exodus, and different biblical themes (for example: The motif of warfare). Topics on the New Testament include: Viewing the emergence and development of the Early Church from a sociological perspective, the view of justification from the New Perspective on Paul, and different hermeneutical methods applied to the study of each of the books in the New Testament. Topics on theology include: Colin E. Gunton's view on personhood, Jürgen Moltmann's view on suffering, the implication of Paul Ricoeur's hermeneutics on preaching, and the praxis of Vanhoozer's *sola scriptura*.

#### **The ThM Program Structure**

There are four concentrated areas of study are to choose from. Students may choose one of the following:

1. Old Testament Studies
2. New Testament Studies
3. Biblical Studies
4. Christian Theology

#### **Required Units**

30 units in total are required in the following breakdown:

- |  |          |
|--|----------|
| 1. Theological Research Methodology    | 2 units  |
| 2. Philosophical Hermeneutics          | 2 units  |
| 3. Thesis Writing                      | 6 units  |
| 4. Concentration and elective subjects | 20 units |

#### **Program Duration**

Students are required to complete the program within 2 to 5 years.

## Students' Sharing

### Genuinely Putting Faith in Practice

**Tang Oi-wah** (*Theology Student*)

As I share with friends that my calling is to conduct missions, they often reply: "Oh! Why do you still spend so much time taking the ThM Program?" Their puzzled tone always makes me reflect. Since when did people begin to set theology apart from practice—as if they are unrelated? What kind of faith is it that when manifested lacks the practice of theological reflection?

Frankly, I do not actually like formal studies, but would rather be going here, there, and everywhere in between. To sit still and concentrate on reading can be unbearable at times. Sometimes when tired, I cannot help but complain about these theologians who have so much free time to think up this and that. I have to run after their ideas. However, despite my complaining, I am always thankful to my heavenly Father who has granted me the opportunity to have further in-depth studies.

Throughout the learning process, I have had the opportunity to reflect on the most fundamental, core

issues of faith, and I must confess that this is not always possible in my MDiv. studies. In class lessons, class discussions, and with the help of the teacher's patient and systematic guidance, my knowledge has been greatly enriched. When we live in this world bearing the identity of Christ's followers, we take the truth of the Bible as basis for our action, but are those bases really the biblical truth? Maybe some of them are merely the products of culture. How can we know for sure? There are no shortcuts, however, but to begin by studying the core of our faith. There must be a solid position to base our speech and behavior on. Only by continuing reading and learning will we be able to clarify our direction and stay on the right track. I hope to genuinely put my faith in practice, and this is the reason why I applied to study in the ThM Program. Looking back over the past two years, I am deeply thankful, and I am quite confident to say: "I have made the right choice!"



### The Joy of Learning

**Chan Hop-ying** (*Biblical Studies Student*)

I still remember when I completed the MDiv. Program, a thought arose as I recalled that prior to entering the seminary — I had spent over ten years continuously taking various courses related to my work. To serve God full-time is a lifetime endeavor, however. The three-year basic theological program passed quickly and before I could go deeper into what I had learned, it was already time to leave campus. At the time of my graduation, I realized that I should pursue further studies in order to have a more effective Bible teaching ministry. Between church ministry and further studies, I chose to focus my attention on the former. Two years later, with the addition of several more coworkers at church to share the workload, I thought that it was time for me to apply to study in the ThM Program.

When submitting my application, I decided to slow down my pace of study by taking just one subject each semester in order to take time to assimilate and digest the course contents. In fact, the requirements of the ThM Program are so high that it can be really intimidating.

Although there is just a two-hour course every week, students have to spend a considerable amount of time preparing for the lesson, doing the required reading, and writing the thesis. For those of us who have a full-time ministry position and are part-time students, we really need confidence and perseverance.

Despite the difficulties of studying, there is so much joy in learning! Being able to grasp the technique of N.T.



## Subjects offered in ThM Program in these two years

### Spring 2014-15

Advanced Greek  
Bible and Archaeology  
Advanced Exegesis of the Book of Jonah  
Classical Monotheism and God in Contemporary Thought  
Special Topics in Systematic Theology

### Fall 2014-15

Speed Reading in Hebrew  
Jewish Literature Study in Second Temple Period  
Protestant Theology: Luther, Calvin, and Anabaptist  
Christian Doctrinal History

### Spring 2013-14

Advanced Hebrew  
Theological Seminar — Pneumatology  
Philosophical Hermeneutics

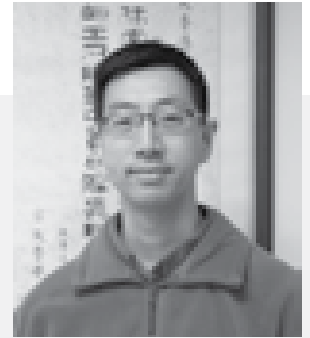
### Fall 2013-14

Speed Reading of NT Greek  
The Study of General Epistles  
Asian Theology and Contextualization  
Methodology of Theological Studies

exegesis and to understand the development and trend of N.T. studies in academia increases my interest in and understanding of biblical studies. At the annual inter-seminary post-graduates seminar, I could see that the papers presented by HKBTS's ThM students are of a very high standard. Being a fellow learner of these students, I also get to share in their joy and success.

Taking a course is not like walking on a lonely road. I am thankful that I have come across a group of teachers who are knowledgeable and dedicated in their teaching, and also a group of good students who favor non-competition and humility. Furthermore, I am also thankful to the Seminary for making special arrangement for graduate students to meet and have exchanges with world renowned scholars like Richard Bauckham, Göran Larsson, and Samuel Wells. These are indeed treasured opportunities that help to broaden our academic horizon.

At present, I am entering into the final stage in my thesis writing, for this God-given opportunity of further studies I am truly grateful to God.



Can we understand accurately what the author mean? Do we respond in a rational and restrained way? Can we clearly determine what the thesis is? Throughout these dialogues, I feel like they are gifts that the Lord put beside me. I need to face my own inadequacy and I need longer practice.

This is a community that practices sharing with one another for we do not study alone. In the study process, in order to help other fellow students whose learning ability is not as good as others, students actively form a learning group and a reading group while our teachers also gladly offer guidance. The group both helps clarify the lesson content and include some extra reading in an effort to share one another's fruit of learning. Thus, learning is no longer individual efforts but rather the effort of the whole group whose members share and edify one another. In other words, this is a different kind of coterie that drives me to practice how to be a better disciple of Jesus while in academic training and to learn to practice sharing with each other in a learning community, above all, to understand what studying hard is for —giving glory to God.

## What Studying Hard Is for?

*Wong Shun-shing (Theology Student)*

I grew up and served in some other denominations and now being a ThM student at HKBTS, what have I experienced in this seminary that underlines the Baptist tradition? Thank God that both the teachers who “castigate” me and the students who learn with me enable me to have a beautiful and special experience, which is a divinely-given gift. What I have gained is due to both the program arrangement and the hidden curriculum which is not easily recognizable.

To me, the ThM Program content is a kind of training—from learning the basic stuff to re-learning. As we have been trained for a number of years and kept on learning most of the time, we assume that our “Gong Fu” (academic competence) has been fairly good and we can manage the academic discussion content with confidence and skill. However, I find that those theism, Christology and epistemology are not where the problem lies. But the problem has to do with the insufficiency of our own basic training, which can always be exposed when teachers and students ask pointed questions in a gentle way:



## Graduates' Sharing

### The Cornerstone of Truth Stands Tall

**Sou Ka-fai** (Graduated in 2008)  
(Acting Senior Pastor of Shatin Baptist Church)

"Theology" refers to the thematic study of everything that is related to God, however the topics included are so broad that humans can spend all their lives studying it and still have more to learn. Because I found my own theological understanding to be fairly shallow, I took the ThM Program so that I could have the opportunity to enter into the world of theology. Through reading, thinking, analysis, discussion, and presentations, along with teachers' explanation, I gained a better understanding of and more experiences in my Christian faith.

Compared with the MDiv Program, the ThM Program asks for more from a student. He or she must have a fairly high level of ability in reading and analytical thinking, taking an initiative to learn and conduct in-depth studies in related areas. "No pain, no gain" means that without hard and even sometimes painful work, how can you have harvest? There were inevitable hardships along the way. For me, it was even more so because I still had to work full-time in the church. During the holidays, I surrounded myself with books and stayed in the library all day trying to completely immerse myself in the vast universe of theology. Although these four years of study were not easy,

it was something I was wholly dedicated to. It still feels like just yesterday, because it is still fresh and alive in my memory. Writing the thesis was an even greater challenge than learning in class lessons. From formulating the topic and making regular appointments with the thesis advisor, to constantly modifying the thesis until its completion, the whole process demands dedication and perseverance. Both are indispensable. Completing the program is the pride and joy of my life and above all, the result of the grace of God.

It has been almost 7 years since I graduated. Looking back, I realize that the ThM Program not only gave me knowledge but it also helped to cultivate in me an attitude of being proactive as well as conscientious and meticulous. An excellent performance cannot be achieved overnight. In order to be successful, one must work hard, keep on learning, be humble and march forward courageously. Being preachers in a fast changing world, we need to be able to give appropriate responses and shepherding. Adequate academic equipping provides a solid theological foundation so that when the storm comes, the cornerstone of truth will still stand tall.



### What Have I Gained

**Lui Kin-sang** (Graduated in 2010)  
(Acting Senior Pastor of Causeway Bay Baptist Church)

I graduated from the MDiv. Program in a seminary of another denomination. After ministering in a church for three years, I studied in HKBTS's ThM Program and graduated in 2010. Before my application, I inquired about the uniqueness of the mode of teaching from senior fellow students and learned that the lesson is conducted through guided reading in a small class, ruling out the possibility of taking the lesson with students from some other programs. I found HKBTS's ThM Program appealing.

I majored in theology. I remember the first subject I took was "Theological Anthropology" taught by Dr. Andres Tang. At that time, before I knew what the subject was about, I began reading a monograph on the subject which was difficult to understand. For me, this was very painful because I would have

to read a single page many times and still not be able to make out what it means. But every week we had to read one chapter and each of the students had to take turns to share his understanding of the main points of the material. As it was a small class with just several students, we had many speaking opportunities and needed to discuss the contents of the book with classmates and the teacher. Therefore, we had to be well prepared for the lesson or else we would be speechless or the more we said, the more mistakes we would make.

This is a most precious learning process. On the one hand, doing an intensive reading of a difficult, scholarly article compels me to push forward to a higher level in order to get to the



bottom of theological issues. On the other hand, it helps train my philosophical thinking and articulate meaning with substance.

Being a pastor, I have experienced that this kind of learning is beneficial to sermon preaching and to my teaching ministry.

## Teachers' Sharing

### Thoughts on the ThM Program

**Dr. Wong Fook-kong** (*Professor of Old Testament*)

The ThM program offers a more in-depth study of the Bible (Old or New Testament) and theology than is possible in the MDiv or BTh programs. In many schools in the States (e.g., my own) it is the first year of the doctoral program. At our seminary, too, we require ThD students to take ThM classes to strengthen their knowledge in specific areas. For this reason, Bible concentration students must be able to work comfortably with the Hebrew and/or Greek texts. This is a problem for students who have been out of seminary for a while. My impression is that the language requirement is a major hurdle discouraging interested people from applying. To address this we have "reentry" classes for Greek and Hebrew. Of course, if interested MDiv students apply earlier this may solve the

problem too.

One of the things I am most proud of is the fact that at least four of our Bible students have gone on to doctoral studies. One has even returned to help teach our courses. I believe our Bible program has the strength and depth needed to give students a solid foundation for whatever they wish to do with it upon graduation, whether for further studies or for ministry in the church. In line with our seminary's emphasis on cross disciplinary studies, it would be interesting to explore how biblical studies could contribute, for example, to the study of spirituality, worship, or pastoral ministry. Personally, I would like to see more of these kinds of collaborations in the future.



### Training to Be an Independent Thinker and Researcher

**Dr. Andres Tang**

*Professor of Christian Thought (Theology and Culture)*

Whether in learning or in teaching, the ThM Program is very much different from the MDiv Program. Being a teacher, the mode of instruction I adopt also reflects my expectations for students.

At the beginning, no one knows how to conduct research. The MDiv degree is the first degree on the road of theological study. An MDiv student learns the ABCs of theological knowledge. When a student goes into the ThM Program, in addition to the basic theological knowledge they have, they can directly read from the classics and join the discussion where they learn how to think independently about theology. I adopt a seminar format for conducting each class lesson in which students take turns to present, respond, clarify and discuss in order to deepen their understanding of the classics. This

is the first step in conducting an independent study.

What follows then is the thesis writing. This is the next step towards learning to think in-depth about a theological problem based on their reading of the classics. Without the ability to ask the right questions, one can hardly write a good thesis. To read the classics is not simply to absorb its knowledge. What is more important is to learn the thinking process of our predecessors and well-known scholars. Therefore, learning to write a thesis begins with learning to read different classics. Then the student tries to formulate and answer questions, sharing their findings with classmates, listening to their responses, and making modifications. Of course, the teacher's instruction is indispensable.

Independent thinking and research must go beyond mere ideas. Without intentional cultivation, it is impossible to form



such a habit. Moreover, this cultivation is impossible by any student alone. The interactions and exchanges with other students under the teacher's guidance, are indispensable. I have always used this teaching method to train ThM

students' ability to do thinking and research independently, hoping that they can build a strong, solid foundation and then go on to a higher level.

## Linking Shepherding, Theological Education, & Christian Mission

Through the ThM Program, the Seminary will continue to cultivate more ministers and pastors who seek in-depth learning and a more solid foundation of biblical and theological knowledge so that they can further integrate biblical and theological reflection with their ministry practice. President Joshua Cho believes that our program can meet the needs of pastors in their shepherding, enable them to interpret the Bible more thoroughly and seriously, and to have a more in-depth understanding about problems so that



their preaching and teaching can edify Christian believers and strengthen the church. He anticipates that our graduate school can cultivate a group of pastors and scholars who have both theological wisdom and the competence to go across and beyond. Having gained a new vision to examine the church's needs and the situation of our society, our ThM students can respond appropriately and be the voice of truth in this generation.

Some of the graduates of the ThM Program have also joined in the teaching work of the Seminary's Lay Theological Education Department and Distance Education Program to develop their educational skills. In addition, the ThM Program also helps some students to discover their academic potential and go on to study in the ThD Program after graduation. Graduates from the ThD Program can either join the shepherding work in our churches or devote themselves to theological education. The Seminary needs to reserve teaching personnel not only for the Main Program, the Lay Theological Education Department, and the Distance Education Program, but also for preparing human resources for seminaries in the Mainland and South East Asia.



President Cho points out that the Seminary's ThM Program has trained some seminary students from Myanmar. But the recruitment of South East Asian students was later suspended due to reform of the teaching team and the resources. In the new school year, the Seminary will admit ThM students from the Mainland. There may be a need to reexamine the possibility of admitting South East Asian students in the future. President Cho hopes



that God will continue to use the graduate school of HKBTS to equip personnel in shepherding, teaching, missions, and other ministries for the vast field in South East Asia so that the Seminary can further join the mission ministry of the kingdom of God.

## Belote Lectures 2015

# Samuel Wells on Being with God and Prayer

Held from March 10 through 12, the Belote Lectures 2015, important academic lectures held by the Seminary, included daytime lectures on the seminary campus and evening talks at Tsimshatsui Baptist Church.

The overall theme was “Being with God: On Prayer, Service, and Mission” with Dr. Samuel Wells, a creative contemporary Christian ethicist, as the speaker. The theme of the daytime lectures was “Being with God” and the sub-themes for the three days were “Being with God Alone”, “Being with God and One Another”, and “Being with God and the World” respectively. We invited Dr. Jerry Moye, Dr. Chan Kwok-kuen, and Dr. Kung Lap-yan to be the respondents. The theme of the evening talks was “God Being with Us” and the sub-themes for the three evenings were “God Being with God”, “God Being with Us”, and “God Being with One Another” respectively. Dr. Tony Sher served as the interpreter.

Dr. Wells explored with the attendees the practice of “being with” in terms of theological, ethical, and social aspects. He explained the meaning of “being with” in eight dimensions and applied them to the practice of prayer. These eight dimensions are: presence, attention, mystery, delight, participation, partnership, enjoyment, and glory.

Both the daytime lectures and the evening talks drew an enthusiastic audience. We thank God for allowing our teachers and students the opportunity to come together with numerous alumni, pastors, and teachers of other seminaries to share and reflect on “the presence of God” and “prayer.” We were all touched by the speaker who was full of insight and spiritual power. The following are some of the responses from teachers, students, alumni, and other attendees.

“Dr. Wells applied the core convictions of his theological ethics to the practice of prayer. His clear and concise spiritual guidance does away with high sounding words of speech or wisdom. Just when we thought that



it was an ordinary talk, then something happened. In the Q & A part, the foundation of the basic training of his spiritual life began to appear. I found that it was not that he had an apocalyptic tone, but that the churches in this generation have lost their center. . . . Dr. Wells is our timely blessing as we are kept drifting and uncertain, he keeps focusing his attention on God. It is his spiritual trust and patience that shocks our souls. Turning an academic lecture into a spiritual revival meeting, he brings us not erudition, but the moral aspects of life.”

“The contents, especially the Q & A, are very much relevant to our present situation in life and in church.”



“O Lord, this evening I prayed with a senior schoolmate. . . . Bless us that HKBTS can be built into a community imbued with delight and filled with enjoyment as it builds our lives and allows us to know how to enjoy your heavenly presence and the presence of others. Enable us to embrace the open-mindedness to trust that you are in our presence when we are with other people and that there is a wonderful mystery to be discovered. Enable us to trust that when we focus on ‘Presence’ and ‘Attention’, we can rest assured we are fully following the guidance of the Holy Spirit.”

“I find Dr. Well’s brief discussion of the point of ‘Glory’, and his response to Dr. Moye’s mentioning of Jesus’ transfiguration most impressive. His further elaboration on ‘Enjoyment’ was good.”

“Maybe today’s churches can hardly imagine ‘being with others’, especially with those who are different from

ourselves. . . . Most of us only give out of charity, from the top down, and imagine the needs of others from one’s own perspective. . . . But if we can be with the poor, we can enter into their lives and they can in turn share our lives. First, we must look at what kind of God is our God as we learn how to be with God before we can be with others. . . . I am still filled with hope as I can see that a small

number of people are willing to become poor and enter into misery, whether they be just a sister, or a brother, that signifies the presence of God.”

“We always pray for this and that. . . . And now I thirst for learning to pray as the criminal who was on the cross by the side of Jesus’ cross, ‘Jesus, remember me.’ He thirsted for ‘being with’ Jesus for he could see clearly that Jesus was ‘Immanuel’, the God who is ‘being with’ each one of us, the God who calls and is ‘being with’ each one of them, you and us.”





## Views of a “Veteran” Teacher Regarding Recent Developments at HKBTS



*Dr. Jerry Moyer*

### **Changes over Time**

I came to Hong Kong Baptist Theological Seminary in 1973. At that time there were no Chinese professors with a PhD. At present we have a very impressive list of Chinese professors with outstanding credentials. They have graduate degrees from prestigious schools in the USA and UK. During my first decade of teaching, classes were rather small. One year, we only had two students that graduated with our basic theological degree. At present, we have larger numbers of students who graduate. These graduates come from various programs of study; there is more than one basic theological program of study.

To understand our present situation, it is important to see the stages of our growth. Our current president, Dr. Joshua Cho, assumed office in 2009. It has been my great joy to have been his teacher and now his colleague. I will focus my attention on my perceptions during the time of his leadership, a span now of 6 years. Since I am a teacher, my perceptions are from what I have observed as a teacher and now as a pastor who is aware of the need for church and school to bless each other.

### **Early Southern Baptist Contribution**

For the first four decades of our seminary life,

most of our teachers had a strong connection to Southern Baptist missionaries and to graduates from Southern Baptist seminaries in the USA. Indeed, the teaching faculty was chiefly comprised of Southern Baptist missionary professors.

During the administration of President George Wilson, we had a vigorous program that prepared many local Chinese pastors and leaders to be future seminary teachers by aiding their study abroad. At that time, many studied in seminaries in the USA. One of them was Rev. Eric Kwong. Eventually more of our future teachers did graduate studies in the UK.

### **The Present Faculty Team with International Exposure**

At present, most of the teaching staff are Chinese Baptists who have connections to both Hong Kong and life abroad. Several new professors have been added since Dr. Cho took office. There is still a lingering influence from the earlier American Southern Baptists. Two retired American Baptist missionary teachers retain a tangential connection to the seminary. Dr. Lindsay Robertson, who in particular has been with the seminary for more than ten years, is sponsored by the Australian Baptist churches.

Amongst the present teaching staff, the strong influence of teachers who have completed graduate

studies in the UK can be noted. It is interesting that six of our professors have graduate degrees from leading academic centers in Scotland. Four of our professors have PhDs from the University of Edinburgh. One has a PhD from the University of Glasgow. Another has a PhD from the University of St. Andrews. It is very enriching to have teachers with this kind of international exposure; it certainly accords well with the international flavor of Hong Kong as an international center for Asia. And, of course, these teachers are aware of the educational practices of the UK, which cords well with Hong Kong practices since it was a British colony and the UK shaped much of the educational patterns here.

The North American influence is also present. Our president has graduate degrees from Yale Divinity School and Princeton Theological Seminary. He not only has this strong background from the most prestigious of our American schools; he is a graduate of our Hong Kong Baptist Seminary as well and knows how to blend the best of our past and the needs of our present with a vision for the future. We have a professor with a PhD from Harvard Divinity School and one with a PhD from Baylor University, one of the most famous Baptist schools in the USA. Canadian Baptists provided influence through the training of a teacher with a PhD from McMaster Divinity College which also has strong Baptist roots. Our students certainly have the benefit of having teachers who are connected to our local churches and have been stimulated by the best scholarship from abroad.

At present, our professors have distinct, strong, and personal theological strengths. Within the past few years, I have noted the strong voice for Christian ethics and a particular appreciation for peace-making and the Peace churches. Our students are given a strong appreciation for the work of Bonhoeffer and Barth. Both of course were courageous Christian voices in dangerous times and places.

I have been an Old Testament teacher most of my life. I am very pleased to see how teachers relate the Old and New Testaments and wrestle with the hermeneutical challenges therein. We have very strong teachers in biblical languages. Church history is often neglected by many since it is grounded in much Western history and culture. But we have an excellent professor in this area as well.

Outside the usual courses in Bible, theology, and

church history, we have in recent years been enriched by other scholars who deepen our understanding of the traditional core. We have a professor trained in the London School of Economics and Political Science (MSc) and University of Cambridge (PhD). Input from his particular specialization can be an aid in probing some Christian ethical problems. The school has always given strong support to a missionary understanding of faith and life. We now have a director of Mission Dynamics Center and a missionary-in-residence. There are some other elite teachers in the faculty team, it is a pity not being able to list all their backgrounds and expertises here due to the limited space.

### **Recent Student Profile: A Case Study**

I have taught courses in basic spirituality for about 20 years. At present students in the MDiv. program are required to take two courses with me. They are: Introduction to Christian Spirituality and The Spiritual Life of the Minister. Dr. Jeffrey Sharp introduced the courses and their basic format during his tenure with the school. It has been one of the great joys of my life that I continue to have this connection with the seminary even though I am retired. I have been part of the changing process in the design of the course. And I have observed changes in the participation of the students.

In the earliest stages of teaching the course, much emphasis was given to the traditional spirituality of local Baptist evangelical faith. Of course, there was exposure to other traditions and known writers in the field. But the field at a later date became flooded with books on spirituality. More and more people consciously wanted fresh input, and the scope of the course widened with the great interest and the large number of writers and thinkers dealing with this issue.

### **Greater Student Readiness for Wider Exposure**

During my earliest days with the seminary, many of our students had not had an opportunity for a rich and thorough education in the humanities. Several did not have a basic college or university degree. Much teaching was spent on basics. Of course we had some very gifted, diligent, and open students as well. But the student population was rather small and the scope of the

curriculum was more narrow than at present.

At present, many of our students come with very impressive backgrounds. Some have studied abroad. Most have made visits abroad and been enriched with new interests and questions. Also, several have had successful jobs and feel the need for stronger spiritual roots. There is a strong readiness at present for wider exposure to the variety and richness of spirituality and theological thinking.

### **Fuller Mastery of an Enlarged Curriculum**

At present, the format of the spirituality courses has evolved into two different approaches. First semester deals with spirituality enriched through the arts. Second semester deals with spirituality as expressed in historical Christian movements. Students demonstrate great energy and skill in their presentations and papers.

In the past four years, I have begun using some of the student papers when covering some of the topics we probed. I list a few of the topics that students have presented with such good coverage. It indicates the wider range of spirituality with its theological ramifications.

One student in presenting Celtic spirituality provided prayers he wrote shaped by the fresh love of nature and nature's Lord. One group in presenting Lutheran spirituality gave moving accounts of the lives of Luther and Bonhoeffer. Students felt the tie of spirituality to the cost of discipleship and current political moral problems.

One group presented the special color and vitality of medieval women saints. The particular strengths of Heidegger and Mother Julian demonstrated the special intuitive strength of religious women. Another group presented the example of strong Christian mothers who nurtured Christian families and Christian denominations. It was stressed that the Methodist Movement owed much to the skill and piety to Susanna Wesley.

Another group probed the missionary vision that grew up in Baptist spirituality. There was an awareness of how missionary strategies must adjust to different cultures and the ethos of different time periods. The list of good works from students is long. But the point being made is this: students in the past few years have a strong readiness to explore widely and deeply.

### **Abiding Need for Balance and Revitalization**

An excellent seminary which has denominational roots needs to meet a twofold challenge. They must interact and enrich each other. There must be a good academic climate in which teachers and students probe the best of theological heritage and scholarship. And there must be a practical orientation in which teachers and students internalize the spirit of what they study. There must be an interaction of heart and brain, theory and practice, belief and action.

Our school from the beginning has called out presidents who have tried their best to blend heart and mind. Our first president, Rev. Lau Yuet-sing, was a beloved Chinese Christian pastor. In our early days we were blessed by a remarkable missionary scholar and evangelist. This mentor to many of our early Chinese pastors was Dr. James Belote. Later came Dr. Samuel Tang whose design of the curriculum sought to meet the needs of the churches in Hong Kong. Dr. Tang labored to increase the library collection and to upgrade teaching facilities. Later presidents, Dr. George Wilson and Dr. Alfred Kong expanded the curriculum of the school to include more practical subjects and enabled several local persons to study abroad.

At present, our president, Dr. Joshua Cho, in his messages, through chapel talks, newsletters, and conferences speaks of the need for a strong academic school and a spiritual body that incarnates what we think and learn. He speaks often of cultivating the spiritual gifts of hospitality — befriending and enabling others. And he demonstrates strong involvement with the churches as preacher and advisor.

I am grateful that I have been a part of the HKBTS for four decades. We have grown in many ways. We do not rest on our laurels but keep striving for improvement. The past six years under the current president have been a good time for the school. Our students come to us with richer background preparation. The curriculum is expanded to give more depth to being effective Christian ministers in the world. Our students challenge teachers and we hope we challenge them.

## Academic Affairs News

### 1. Spring Convocation 2014-2015

The Spring Term of this school year began on January 7. The first day was a Spiritual Formation Day with "Worship Is Spiritual Formation" as its theme. The Morning Seminar was a panel discussion with three of our teachers as panelists: Rev. Brian Lam (our Chaplain), Ms. Grace Chan (Associate Chaplain), and Dr. Andres Tang (Professor of Christian Thought). In the afternoon, after a period of individual quiet meditation, teachers and students had a time of sharing in groups to prepare their hearts and souls for the new term.

### 2. Experiencing Seminary Life Camp

The Camp was held from March 4 through March 5. The contents included a special message, students' sharing of God's call, sit-in class lecture, conversations with professors and exchange with seminary students. Through this camp, participants came to have an in-depth understanding of God's call, serving God full-time, and the life of a seminary student.

### 3. Spiritual Revival Concert 2015

The Seminary's Spiritual Revival Concert 2015 was held at 7:30 pm on April 19 at Hong Kong Pui Ching Primary School Hall with the theme "Unbounded Grace." Its contents included a scriptural message by Dr. Wong Fook-kong, students' testimonies, and presentation by the Seminary's choir, alumni choir, Servant, Men's chorus group, mixed chorus group, and hand-bell group.

### 4. Awards Ceremony 2015 and the Inauguration of the Board of Directors

The ceremony will be held on May 21 at 7 pm at the Sai O campus. Through this annual awards presentation ceremony, the Seminary seeks to commend students for their outstanding performance in academic and other

areas, those faculty and staff for their long service, and to give thanks to the scholarship donors. In the meantime, there will be the inauguration of the Board of Directors for a new term of office and together we will offer our thanksgiving and praise to our Lord.

## From the Chaplain

*Rev. Brian Lam (Chaplain)*

### Prayer and Pastoral Care: Personal Experience

President Cho set this year's direction for HKBTS: "Prayer and Pastoral Care." This is the scope of practical theology. Unexpectedly, God made me learn this lesson by way of a personal experience.

I experienced lower back pain this January, followed by numbness in the right leg. I felt considerable pain when walking. Later, the doctor advised me to undergo a magnetic resonance imaging study to evaluate the lumbar condition and determine subsequent treatment. From the examination report, the doctor discovered that I had a serious protrusion of an intervertebral disc. I discussed it with my wife and decided to undergo orthopedic surgery. The surgery was quickly arranged. Thus, without any psychological preparation I took on a five-day and four-night long journey of spinal surgery.

It was the first time that I went through a general anesthesia surgery and gained a personal understanding of "prayer and pastoral care." As a pastor, I have often walked into and out of the hospital to visit Christian brothers and sisters in these past twenty years. I have always been a care-giver rather than a care-receiver but this spinal surgery journey enabled me to have a real, personal experience of the process as a sufferer who received pastoral care.

Deborah van Deusen Hunsinger, a practical

theology teacher at Princeton Theological Seminary wrote a book entitled, *Pray without Ceasing: Revitalizing Pastoral Care*. The contents were based on her two hospital experiences (one was when she took a clinical pastoral care course; the other was when she was admitted to the hospital due to an emergency surgery) and the course “Prayer and Pastoral Care” she taught at the seminary. She explores the relation between listening and prayer with the emphasis on listening first and then prayer. Listen to God, to others, and to oneself, and then pray in different pastoral care situations.

While staying in the hospital, in addition to the care given by my beloved wife, the doctors, and nurses, there were hospital chaplains and brothers and sisters coming to visit me. When they listened to me and prayed for me, I felt their empathy and also experienced the power of intercession. Before the operation, President Cho prayed for me by my bedside; after the operation, there were alumni who came to visit and pray for me. President Cho is my mentor and friend and it is natural for me to receive his intercession. However, it was a special feeling for me to be attended by my former students (the seminary’s alumni) who prayed for me. I am a seminary chaplain, yet the students whom I cared for in the past now in turn care for me. It is this personal experience of being the care receiver that is unforgettable. For this I thank God!

## Lay Theological Education Department

*Toto Choi (Associate Director)*

### Supplement One Another

The aim of Lay Theological Education Department is to nurture lay leaders and train disciples. Through diversified programs of study, we seek to promote lay theological training, to equip lay people to shoulder responsibilities and be faithful disciples in their churches and their workplaces. We hope to help committed lay Christians have a mature spiritual life, master the skills in ministry, and respond appropriately to contemporary challenges.

Our students come from different churches. According to their own interests and needs, they choose to study in different programs. Often, their pastors recommend

certain programs or encourage individual members to take a particular course. At other times, some lay Christians contact us through some other means, and then their pastors who come to know more about the LTED programs encourage other church members to join the program as well. Indeed, we are truly grateful for the trust of these pastors over the years so that based upon their recommendations and support, more and more lay Christians from different churches take our courses and programs to receive various kinds of equipping. Students are willing to work hard in their studies in search of long term personal growth, to be a good witness in the family, workplace, church, and para-church organizations, and to join different ministries in future.

At the early stages of the founding of LTED in 1995, we tried to cooperate with different churches by conducting courses in individual churches as we sought to popularize theological training among lay Christians. With the advancement of information and technology and the widespread demand for self-improvement, quite a good number of lay Christians spontaneously seek further studies and equipping. Toward the end of 1999, LTED moved to our present address in Shantung Street. In 2002, the Seminary went on to set up the Applied Theological Education Center in Bute Street in Mongkok. As the two urban centers are easily accessible, all extramural programs are conducted there while all our students who are lay Christians coming from all over Hong Kong to take lessons.

Nevertheless, our existing programs of study might not fit in with the particular needs of individual churches. Therefore, we always welcome our churches to contact us to discuss the possibility of setting up collaborative courses. Hence, not only will the course fit the church’s ministry and needs, but it can also serve brothers and sisters in the same district.

In the past few years, we joined hands with the local churches in Sham Tseng, Kwun Tong, and Tai Po to organize collaborative courses. The program and subject were jointly decided and the time duration of each class lesson was also mutually agreed. Generally speaking, the collaborative church is to provide the venue and personnel to help manage classroom services while LTED handles inviting lecturers and promotion. As for the tuition fee, the code of



subjects offered and the presentation of certificates, these will follow the rules and regulations of our Lay Theological Education Training Program. You are welcome to discuss further details with us.

On the one hand, our program committee members and guest lecturers have always been our best ministry partners. Amongst them, many are pastoral coworkers who are the pillars of each of our study programs. On the other hand, LTED, which has served our churches for many years seeking to equip the lay people and to encourage them to join the Christian ministry, has also become a competent partner for pastors. We have tasted the good fruit of serving God together and also experienced the joy when we supplement one another as each of us does the best we can, God will certainly lead us forward so that in all things God works for the good of those who love him.

## Distance Education Program

***Chow Pui-shan*** (Director)

At present we have a total of 28 tutors who provide guidance to students in the diploma and certificate programs respectively. This spring term three alumni, namely Chiu Chi-keung, Lee Tin-wai, and Leung Yu-ching, have newly joined the tutor team of the Diploma in Christian Studies / Diploma in Biblical Studies programs. They are responsible for the subjects "Stewardship", "the Book of Daniel", and "the Gospel of John" respectively. We thank God for preparing a group of tutors with competence and dedication. Despite their heavy ministerial duties at church, they are still willing to mark DEP students' assignments and to provide support for students' studies.

At Christmas and during the Lunar New Year, while coming back to Hong Kong to visit their families, several students from overseas and Mainland China came to the Seminary to gather teaching materials in person. They also brought with them new year candy and took pictures with DEP staff. In particular, a student living in a home for the elderly made a ceremonial phone call on the fifth day of the Lunar New Year; another student actually paid us a courtesy visit to greet us "Happy New Year" during his new year vacation. As we usually contact our students through the telephone or by email and seldom get the chance to

meet them, we especially cherish these opportunities to get together.

DEP organizes two topical lectures open to the public annually in order to broaden DEP students' horizons. Bearing brothers and sisters of our churches in mind, these open lectures are also organized for them. We welcome all of you to come and join us. This year's first lecture will be held on May 30 when Dr. Clement Shum, the Seminary's Assistant Professor of New Testament, will speak on the topic, "A Brief Talk on 'New Perspective on Paul.'" Registration has begun and there will be no admission once the quota has been filled.

Student recruitment and promotional work have begun for the September term of our diploma programs while the recruitment exercise for certificate programs goes on all year round. We pray that God will pave the way for His ministry enabling the news of DEP correspondence and online programs to spread farther and wider so that more and more brothers and sisters can be theologically equipped through our ministry.

## Student Union

***Chan Wai-meng*** (Chairperson)

The new Student Union Executive Committee 2015 took office in January. The seven executive committee members are Chan Wai-meng (Chairperson), Chow Pui-kin (Vice-Chairperson), Yen Wing-oi (Secretary), Chan Pak-ham (Daily Living), Le Foon (Mission), Mok Siu-ha (Spiritual Devotion), and Li Chun-yin (Treasurer). We invited the following teachers as our advisors: Dr. Vincent Lau (Student Union), Dr. Freeman Huen (Secretary), Dr. Nathan Ng (Daily Living), Dr. Eric Kwong (Mission) and Rev. Brian Lam (Spiritual Devotion).

The Student Union's theme for this year is "Building Our Lives through Walking Together." It is thought that every student called by God to come to study in the seminary must have experienced and therefore came to understand the meaning and power of "walking together." The spark triggered by two or more people coming together can enable both their lives to flourish, bring about comfort and allowing them to listen to the Lord's

admonishment. In order for our lives to grow, we cannot do away with “walking together with someone,” especially for us as a group of disciples called and devoted to be pastors, we ought to link up our life stories with those of other people. Together we will grow in Christ Jesus and experience Christ so that our lives will be enriched to such an extent that we can shepherd other people’s lives.

The Secretary Department has been working hard to edit and publish the latest issue of *Spiritual Wind* which is a Student Union publication that aims to share our teachers’ thoughts, bits and pieces of students’ lives, and exchanges and interactions between the faculty and students. Through words and the sharing from our faculty and students, we can see how dynamic campus life is.

“To Know More about the Gospel Ministry for the Physical Handicapped and Able Bodies” is this year’s theme of the Mission Department. On February 5, a luncheon meeting was held in which our advisor teacher, Dr. Eric Kwong, shared a message on the present condition of the gospel ministry for the physically handicapped and able bodies. Hope that you can pray for the direction of the ministry of the Mission Department and the communities we intend to care for. We also need to pray that God will help our students to know more about the gospel ministry for the physically handicapped and able bodies as well as the needs of such a ministry.

In order to accommodate our students’ needs, the Spiritual Devotion Department has changed the Noon Time Silent Prayer Meeting to Tuesdays beginning in February while the Morning Prayer Meetings are scheduled to be held on every Thursday and Friday. Different formats are to be introduced in the former so as to help establish a life of prayer for the whole student community. For example, we invited the student worship team, the “Servant”, to help conduct the meeting, and we moved to the rocky beach outside our campus as the venue for meditation and worshipping God. In the Morning Prayer Meetings, prayer items are divided into four categories: the world, Hong Kong, HKBTS, and personal matters. Teachers and students can pray in these four categories.

A Spring Dinner was held by the Daily Living Department on February 25 in which many of our students gave outstanding performances adding to the enjoyment

of teachers and students as we celebrated the Lunar New Year. That evening some of our students brought with them family members and friends. It is through our campus lives that we come to know more about one another and then go further to practice caring for each other in prayers in a concerted effort to learn the precious lesson of “Building Our Lives through Walking Together.”

## Faculty News

- **Dr. Nathan Ng**, Associate Professor of Christian Thought (Church History), spoke on the topic, “The Church under Totalitarian Rule in the Second and Third Centuries,” in a series of talks on the theme “Resistance and Obedience? The Church under Totalitarian Rule” organized by Virtue & Wisdom Link Ltd. on January 15; he also spoke on “The Family Concept in the History of the Church” in the “Course on Theology of Family Shepherding” organized by three major denominations (Baptist, Christian and Missionary Alliance and Evangelical Free Church of China) on January 16. Besides, Dr. Ng’s article, “The Practice and Inspiration of Early Protestant Missions” was published in *Reflections from History of Missions: From 1st Century to 2000* (Hong Kong: Hong Kong Association of Christian Missions Ltd., 2014).
- **Dr. Andres Tang**, Professor of Christian Thought (Theology and Culture), spoke on “Viewing Family from the Theological Perspective” in the “Course on Theology of Family Shepherding” organized by three major denominations on January 23; Dr. Tang also spoke on “Anabaptist Church” and “The Church in Nazi Germany (I): The Confessing Church and Dietrich

Bonhoeffer" in a series of talks on the theme "Resistance and Obedience? The Church under Totalitarian Rule" organized by Virtue & Wisdom Link Ltd. on January 29 and February 5 respectively. Besides, Dr. Tang's article, "The Christian Contemplation of Art," was published in the second issue of *CrissCross Garden Bimonthly* (January 2015); his introductory article, "Bonhoeffer's View of Meditation," was published as a reading guide to the Chinese translation of the book *Meditating on the Word* (New Taipei City: Campus, 2015); his article, "A Reading Guide to *The Wound of Knowledge*," was published in the Chinese translation of the book *The Wound of Knowledge: Christian Spirituality from the New Testament to Saint John of the Cross* (New Taipei City: Campus, 2015).

- **Dr. Jonathan Lo**, Assistant Professor of New Testament, presented a paper, "Pastoral Theology in the Letters of Paul," in the Asia Pacific Liaison Committee Conference in Manila which was a joint conference of the Society for New Testament Studies (Asia-Pacific) and the Catholic Biblical Association of the Philippines on February 28.

## Visitors

- Dr. Göran Larsson, Associate Professor of Lutheran Theological Seminary, Hong Kong, visited the Seminary and preached in our Morning Chapel on the topic, "Seeing God's Salvation" on February 4.
- Alumna Lo Mo-kit paid a visit to the Seminary on February 27.

## Publication News

The Seminary's academic journal, *Hill Road Journal* (issue 35), will be published in June on the theme "Hospitality." There will be six theme articles, "Hospitality: The Nature of the Kingdom of God" (Lee Suk-yee), "When Hospitality Encounters Fracturing: A New Testament Perspective" (Joyce Sun),



"Entertaining Angels: Emergent 'Hospitality' in the Early Church" (Phua Liong Seng), "How Could Love Overcome Violence? —Trinitarian Vision of Love and Truth" (Chia Mook Soo), "Nouwen, Palmer, and Pohl on Hospitality" (Lam Kwok-bun), and "Parker J. Palmer's Ethics of Hospitality" (Chiu Shung-ming). There will also be several miscellaneous articles and book reviews. *Hill Road* is available in local Christian book stores or can be obtained at the Seminary or its urban centers. For enquiries or subscription, please call 2768 5168.

## Alumni News

- Alumna Lam Wai-wah (class of 2002) rested in peace on January 30. Please pray for her family. May the Lord's peace be with them.
- Alumnus Yeung Kam-wing (class of 1994) was ordained pastor by Bethany Grace Church on March 22. The ceremony took place at Tsimshatsui Baptist Church.

### Awards Ceremony and Inauguration of the Board of Directors

The Hong Kong Baptist Theological Seminary  
requests the honor of your presence  
at the Awards Ceremony  
and Inauguration of the Board of Directors  
on Thursday, the twenty-first of May  
Two Thousand and Fifteen  
at seven o'clock in the evening  
Seminary Chapel

1 Nin Ming Road, Sai Kung North, Sai O, N. T.

## / Lay Theological Education Department

**Courses of the Lay Theological Education Training Diploma / Certificate Program** that will begin in May or June are as follows: (Teaching is conducted in Cantonese; student enrolment has begun)

Subject	Lecturer	Location	Date /Time
Challenge to Victory ——The Practice of Christian Faith	Dr. Andrew Hung	Mongkok Education Center	15/6 - 3/8 (Mon, 8 lessons) 7:00 - 10:00 pm
6A Character Education for Preschool and Children	Mrs. Josephine Ling	Mongkok Education Center	26/5 - 14/7 (Tue, 8 lessons) 7:15 - 9:45 pm

Teaching Location: **Mongkok Education Center** (10/F., Chung Kiu Commercial Building, 47-51 Shan Tung Street, Mongkok)

### Student Recruitment

#### Master in Christian Studies (Major in Communication)

This is a part-time evening program which enables lay Christians with university education to integrate Christian faith with communication theories and engage them in theological reflection on the present social condition and situation, allowing them to communicate the Christian message more effectively. Recruitment of students into the 2015-16 program will begin in late-May when our webpage will have more detail.

#### Application for Admission in Bachelor / Diploma / Certificate of Christian Studies Program

Students can directly apply to the following part-time evening programs:

**Certificate Program:** Certificate in Christian Studies,  
Certificate in Music Ministry.

**Diploma Program:** Diploma in Biblical Studies, Music Ministry, Care and Counseling Ministry.

**Bachelor Program:** Students can choose to major in Biblical Studies, Music Ministry, Care and Counseling Ministry.

*Those who have completed the certificate or diploma program can apply to study further at diploma or the bachelor degree level. Upon successful application, all relevant subjects (those subjects with a passing grade) can be exempted.*

Enrolment for the 2015-16 school year will begin in late-May when our webpage will have more detail.

For enquiries, please call 2711 2552 or you can log-on to our website at [www.hkbts.edu.hk/lted](http://www.hkbts.edu.hk/lted) to download the application form.

## / Pastoral Continuing Education Center

**Courses offered in the April to June Quarter** (teaching is conducted in Chinese)

Course	Lecturer	Date	Time
Theology of the Pentateuch	Dr. Wong Fook Kong	13/4, 20/4	9:30 am - 12:30 pm
From Ecclesiastes to Life Planning	Mr. Kee Chi Hing	13/4, 20/4, 27/4	2:00 - 5:00 pm
Church Calendar and Spiritual Formation	Dr. Andrew Ng	27/4, 4/5	9:30 am - 12:30 pm
Introduction to Spiritual Theology	Rev. Chan Shing Tung	4/5, 11/5	2:00 - 5:00 pm
The Growing and Multiplying Youth Ministry	Dr. Saimond Ip	18/5	9:30 am - 4:30 pm
Reading the Classic: Bonhoeffer's <i>Life Together</i>	Dr. Andres Tang	1/6, 8/6	2:00 - 5:00 pm
Worship Service: Blending Tradition and the Contemporary?	Mr. Sanson Lau	8/6, 15/6	9:30 am - 12:30 pm
Pre-marital Counseling	Mrs. Ivy Wan	15/6, 22/6, 29/6	2:00 - 5:00 pm

Fee concessions : (1) A 10% discount for graduates from the Seminary's degree programs, ministers of Baptist churches, students in our Lay Theological Education Department; (2) a 20% discount for cardholders of HKBTS Alumni Association members; (3) a 50% discount for full time seminary students. For details, please log on [www.hkbts.edu.hk/pce](http://www.hkbts.edu.hk/pce) to download the application form.

Location : 8/F., Christian Building, 56 Bute Street, Mongkok, Kowloon.

Registration : You can download the application form or use web registration at [www.hkbts.edu.hk/pce/apply2.html](http://www.hkbts.edu.hk/pce/apply2.html)

Enquiries : You can contact us at 2768 5179 by phone, or [pce@hkbts.edu.hk](mailto:pce@hkbts.edu.hk) by email.

# Distance Education Program

## Exploring Truth • Reflecting upon Faith • Equipping for Ministry.

Student Recruitment: The new diploma programs will begin in September 2015 while the certificate programs can begin at any time.

Correspondence Program	Program Description	Admission Requirements	Date of Commencement	Registration Deadline
Diploma in Biblical Studies Program	Through an in-depth study of a specific book of the Bible, students are trained to do systematic hermeneutics and Bible study.	Secondary school leavers with their church pastor's recommendation	March and September	<b>September semester :</b> Hong Kong: August 10 Overseas: July 10 <b>March semester :</b> Hong Kong: February 10 Overseas: January 10
Diploma in Christian Studies Program	Designed for equipping students for ministry, the program helps students strengthen their foundation in the Christian faith, doctrine and theology.			
Higher Diploma in Biblical Studies / Christian Studies programs	Further studies for students having completed the diploma program	Completion of the diploma program and with a church pastor's recommendation		
Certificate in N.T./O.T. Studies Programs	Introductory programs in biblical studies, leading students to study a specific book of the Bible systematically	All are welcome	Register at any time.	

**Elective students:** Students can choose a portion of the subjects offered in the correspondence courses according to their own personal interest. For details, please log-on the Distance Education website: [www.hkbts.edu.hk/dist](http://www.hkbts.edu.hk/dist).

Online Program	Program Description	Date of Commencement
Online Certificate in Old Testament Studies Program  Online Certificate in New Testament Studies Program	<b>Description:</b> * Students can directly download learning materials and course work from the website. * Upon completion of the course work, a student may upload it for the tutor to mark and provide comments. * The whole process is more efficient and time-saving than through correspondence.	* Students can begin at any time with fee concessions. * Trial study of the online program is welcome: <a href="http://elearning@hkbts.edu.hk">http://elearning@hkbts.edu.hk</a>

For enquiries, please call 2768 5105, or email [deinfo@hkbts.edu.hk](mailto:deinfo@hkbts.edu.hk), or log-on to the Distance Education website at [www.hkbts.edu.hk/dist](http://www.hkbts.edu.hk/dist).

## Topical Lecture

Topic : **A Brief Talk on the “New Perspective on Paul”**

Content : In discussing Judaism in Jesus' time, Chinese Christians always describe it as “legalism,” even as “Pharisaism.” This is because according to the gospel narratives, the Jews (especially the Pharisees) regard observing the Law of Moses highly as the key to salvation. This is different from Paul's emphasis on “justification by faith.” But is it correct and fair to describe Judaism this way? The “New Perspective on Paul” (NPP) share the attempt to explore and answer this question by some of the biblical scholars. This seminar aims to introduce and evaluate some of the main views of NPP.

Speaker : Dr. Clement Shum (Assistant Professor of New Testament; PhD., University of Glasgow)

Date : May 30 (Saturday)

Time : 2:30 – 4:00 pm

Venue : Applied Theological Education Center (8/F, Christian Building, 56 Bute Street, Mongkok, Kowloon).

For registration, please call 2768 5105 or email to [www.hkbts.edu.hk/dist](http://www.hkbts.edu.hk/dist).

Deadline : May 29 (Free admission. No walk-in admission when the quota is filled.)



# Application for Admissions 2015-16

**Bachelor of Theology**

**Master of Divinity**

**Master of Divinity (Further Studies)**

**Master of Religious Education**

**Master of Christian Studies**

**Master of Theology**

**Doctor of Theology**

## **Date of Application for Admissions**

Hong Kong : January 1 – June 12

Overseas : January 1 – April 30

## **Date of Examination for Admissions**

Individual arrangement within the Seminary's office hours

## **Enquiries**

Tel : 2768 5130

Email : [addmissions@hkbts.edu.hk](mailto:addmissions@hkbts.edu.hk)

Website : [www.hkbts.edu.hk](http://www.hkbts.edu.hk)

# Financial Report

## General Fund, 1 December 2014 - 31 March 2015

	HK\$
Income	8,280,698.63
Expenditure	<u>(10,788,110.31)</u>
Surplus / (Deficit)	<u><u>(2,507,411.68)</u></u>

## R e p l y

I will support The Hong Kong Baptist Theological Seminary by

☐ praying for the Seminary's theological education ministry

☐ contributing \$\_\_\_\_\_ for

☐ Education Fund ☐ Others: \_\_\_\_\_

Name: \_\_\_\_\_  
( Mr / Ms / Rev / Dr / Mr & Mrs )

Address: \_\_\_\_\_

Tel: \_\_\_\_\_ Fax: \_\_\_\_\_

Email: \_\_\_\_\_

Donation Methods:

☐ **Crossed cheque** payable to

"Hong Kong Baptist Theological Seminary"

☐ **Cash** either deliver to the Seminary or direct deposit into our  
Hang Seng Bank Account No. "242-026144-003"

☐ **Monthly Autopay** by Bank Account —  
autopay form will be forwarded to you

☐ **Credit card:** ☐ VISA ☐ MASTERCARD

☐ One-off Donation ☐ Monthly Donation\*

Cardholder's Name: \_\_\_\_\_

Cardholder's Signature: \_\_\_\_\_  
(Same as signature on credit card)

Card No.:     -     -     -

Verification Code :    (The last 3 digits on the back of card)

Card Expiry date: \_\_\_\_\_ / \_\_\_\_\_ (MM/YY)

Amount: HK\$ \_\_\_\_\_ (Credit card donations are denominated in HK\$)

The bank charge for credit card donation will be paid by the Seminary.

\* You may inform us to terminate this monthly donation at any time.

- Please send cheque or bank deposit slip with this reply to the Seminary at 1 Nin Ming Road, Sai O, Sai Kung North, N.T., Hong Kong.
- Receipt will be issued and donation is tax-deductible.
- Your name and donation amount will appear in the Seminary's *Newsletter*. If you do not wish them to appear in the *Newsletter*, please tick the right box. ☐
- Your personal data will only be used for issuing receipt and Seminary's administration purposes.
- For donation enquiries: Tel : (852) 2715 9511  
Fax: (852) 2761 0868

*Thank you for your support !*

# 2014 Hill Singer Short-term Mission to Yunnan

Christ Baptist Church	1,000.00	李敏昌家庭	500.00	莫宅	300.00	梁建邦	200.00
Amy	100.00	李鳳慧	200.00	許光亮	200.00	葉美玉	6,000.00
Amy Pang Wing Si	200.00	李寶明	2,100.00	許卓榮	300.00	葉晃助	100.00
Audrey Yip	100.00	李耀基	100.00	許耀丹	2,000.00	葉煥章	100.00
Chan Chiu Kin	100.00	沈旻欣	3,000.00	郭秀芬	500.00	鄒玉芬	100.00
Chan Tin Long	200.00	周仙慧	100.00	郭耀民	500.00	鄒綺霞	100.00
Chan Tsz Ying	100.00	周昊軒	200.00	陳小麗	100.00	廖志豪	300.00
Chan Wing Shan	200.00	周明月	200.00	陳文芳	100.00	廖金虹	200.00
Chan Yin Shan	300.00	周金勝	200.00	陳文雅	200.00	廖金微	100.00
Cheung Ming Wai	500.00	周敏如	500.00	陳永安伉儷	500.00	趙偉榮	200.00
Kwok Kwan Hung	10,000.00	周淑儀	300.00	陳志成	500.00	劉恩媛	1,000.00
Lau Yee Man	500.00	周漢桑	500.00	陳志輝	2,000.00	劉恩諾	1,000.00
Lee Man Shan	2,000.00	周瑪莉	200.00	陳秀儀	100.00	劉振鵬	300.00
Leung Po Shan	100.00	周曉	100.00	陳建榮	100.00	劉淑嬌	50.00
Lui Shu Yi	100.00	周錦明	500.00	陳思聰	100.00	劉凱莉	200.00
Lydia Cheung	500.00	周錦華	6,000.00	陳思聰	100.00	歐陽志恒	200.00
Simon	100.00	周錦輝	100.00	陳星朗	200.00	歐慧萍	300.00
Teri Erh	500.00	林如茵	100.00	陳柏銳	200.00	潘詠儀	200.00
Tong Yun Foon	600.00	林紅茹	200.00	陳素芳	100.00	潘麗玲	100.00
Tsui Kit Yu	500.00	林美玲	100.00	陳惠蘭	100.00	鄧永成	500.00
大埔浸信會澳門堂	4,771.60	林頌其	100.00	陳發明	200.00	鄧麗全	1,000.00
香港浸信教會	3,000.00	林慧芳	300.00	陳楚卿	100.00	鄭少芳	100.00
筲箕灣浸信會	3,000.00	林穎婷	100.00	陳慶嫻	200.00	鄭婉美	100.00
仇子恩	100.00	林錦泉	100.00	陳潔怡	200.00	黎志輝	100.00
仇卓喬	100.00	林麗娥	200.00	陳寶琪	500.00	黎根福	300.00
仇明	50.00	林麗儀	1,800.00	麥軒寧	100.00	黎淑君	200.00
仇華	50.00	俞歡	3,000.00	麥惠賢	100.00	黎淑怡	200.00
仇靖喬	100.00	施少微	300.00	麥葉芬	60.00	黎淑敏	100.00
方林偉伉儷	200.00	胡華琴	200.00	麥穗良	500.00	黎淑慈	2,000.00
王靜儀	100.00	胡愛卿	200.00	曾炳培	50.00	黎潔冰	200.00
包淑芬	500.00	胡興好	100.00	曾美燕	100.00	盧穎怡	100.00
可潤萍	500.00	孫志傑	200.00	童日進	100.00	盧穎銳	300.00
伍家強	200.00	徐小萍	100.00	馮水	100.00	霍兆才	200.00
伍惠蓮	100.00	徐小萍	100.00	馮啟源	500.00	謝志堅	500.00
何定邦	100.00	徐寶珍	100.00	馮葉航	40.00	謝家曦	200.00
何翠蟬	500.00	荊培德	100.00	馮鳳卿	100.00	謝雅莉	100.00
何賢輝	200.00	馬安達	500.00	馮蕪嫦	100.00	鍾小芳	300.00
余景騰伉儷	200.00	馬麗雅	500.00	黃少芬	100.00	鍾世雄	100.00
余嘉華	400.00	區家寶	500.00	黃月琴	200.00	鍾玉芬	200.00
吳玉	300.00	區頌恩	200.00	黃志華伉儷	200.00	鍾連意	200.00
吳仲賢	100.00	區銀愛	100.00	黃思敏	100.00	鍾詠梅	1,500.00
吳志海	5,500.00	崔煒鉦	400.00	黃秋燕	100.00	簡絲穎	150.00
吳佳偉	100.00	張月貞	100.00	黃美華	200.00	羅志良	300.00
吳俊彥	100.00	張志仁	400.00	黃衍豐	3,000.00	羅致豪	500.00
吳淑芬	100.00	張志茹	1,000.00	黃勝香	3,000.00	羅偉基	500.00
吳福恩	200.00	張細妹	1,300.00	黃勝榮	300.00	羅翡翠	200.00
吳麗珠	200.00	張景賢	500.00	黃雅聰	100.00	譚淑儀	100.00
宋健忠	100.00	張湛森伉儷	200.00	黃瑞妮	100.00	譚智康	100.00
岑穎傑	100.00	張瑞強	200.00	黃慧賢	200.00	譚嘉敏	500.00
李天慧	100.00	梁彩萍	500.00	黃麗華	100.00	蘇少敏	100.00
李文宗伉儷	500.00	梁瑞萍	200.00	楊冠星	100.00	蘇美好	1,000.00
李宇海	100.00	梁瑞愛	2,000.00	楊超群	100.00	蘇綺珊	300.00
李妙如	3,000.00	梁達良	100.00	楊雁茜	100.00		
李長榮	300.00	梁慕德	200.00	溫張蓮	6,000.00	施梁燕柳	
李英華	200.00	莊淑慧	50.00	筲箕灣蘭組	1,000.00		
							HK\$ 123,271.60
							RMB 3,010.30

# DONORS REPORT FOR DECEMBER 2014

<b>Education Fund (Church / Organization)</b>		何譚惠如	1,000.00	無名氏	400.00
九龍國際浸信會	10,846.50	吳炳榮伉儷	8,000.00	無名氏	300.00
上環浸信會	1,500.00	吳國傑伉儷	500.00	無名氏	300.00
大埔主恩浸信會	1,000.00	呂志華	1,100.00	無名氏	300.00
大埔浸信會	24,000.00	李錦霞	600.00	無名氏	200.00
以馬內利浸信會	4,000.00	林威烈	1,000.00	無名氏	80.00
竹園浸信會	6,000.00	洪鷹輪	300.00	無名氏	0.40
旺角浸信會	417.50	胡文恩伉儷	500.00		HK\$ 69,720.40
紅磡浸信會	7,000.00	唐榮敏伉儷	10,000.00	馬志遠伉儷	US\$ 200.00
香港(西區)潮語浸信會	5,000.00	徐詩雅	300.00	葉遠傳	CAD 300.00
香港天樂浸信教會	3,000.00	殷詠凱先生	500.00	<b>Lay Theological Education Program</b>	
香港仔浸信會	15,507.95	梁廣華伉儷	500.00	岑麗嫻	500.00
香港浸信教會	117,250.00	梁麗嫦	300.00	杜桂鵬	525.00
香港浸信教會顯理福音堂	8,000.00	梁蘭卿	500.00	張麗清	500.00
香港堅尼地城浸信教會	1,200.00	許鋒威	400.00	葉盈生	200.00
荃灣潮語浸信會	1,000.00	郭鳳瓊	500.00	蔡艷桃	500.00
基督浸信會	1,500.00	陳偉倫	200.00	饒珍珠	700.00
將軍澳浸信會	1,000.00	陳德全	10,000.00		HK\$ 2,925.00
深水埗浸信會	10,000.00	陳麗英	1,000.00	<b>Distance Education Program</b>	
深荃浸信會	500.00	陸澤浩伉儷	2,000.00	Chinese Gospel Church of Dublin	9,126.93
富亨浸信會	2,009.00	勞家怡	500.00	Ernest & Sylvia Ho	1,000.00
圓洲角浸信會	3,000.00	馮德華	300.00	何鏡煒伉儷	3,000.00
愛群道浸信會	6,000.00	黃英	500.00	無名氏	444.00
新希望浸信會	1,500.00	黃華娟	100.00	鄒小寶	1,000.00
置富浸信教會	2,000.00	溫祥、黎琮珍	400.00		HK\$ 14,570.93
銅鑼灣浸信會	3,500.00	葉玉梅	100.00	<b>Local Filipino Program</b>	
麗城浸信會	5,000.00	葉煥章	300.00	張智理伉儷	6,500.00
灣仔浸信會	2,000.00	劉永生、鍾梓萍	300.00	溫祥、黎琮珍	200.00
觀塘浸信會	2,444.00	劉建紅	600.00	陳麗英	400.00
觀塘國語浸信會	10,000.00	蔡慧英	200.00		HK\$ 7,100.00
基督教四方福音會彩坪堂	1,000.00	鄧炳光伉儷	1,000.00	<b>Theological Education for the Hearing Impaired</b>	
基督教宣道會信愛堂	1,000.00	黎嘉賢	300.00	張智理伉儷	1,000.00
基督教宣道會華基堂	2,000.00	盧美娟	1,000.00	溫祥、黎琮珍	200.00
基督教華人神召會旺角堂	500.00	蕭桂娥	2,000.00	陳麗英	200.00
基督福音堂(主愛堂)	10,000.00	薛聲明	1,000.00		HK\$ 1,400.00
啟關基金	300.00	謝任生伉儷	500.00	<b>DE: Special Need Training Program</b>	
	HK\$ 270,974.95	羅佩珊	100.00	無名氏	HK\$ 100.00
Woodbrook Baptist Church	US\$ 6,748.59	羅凱慈	1,000.00	<b>Chu Wing Hon Book Fund</b>	
		譚嘉敏	500.00	朱亮基	HK\$ 30,000.00
<b>Education Fund (Donor)</b>		關志偉	100.00	<b>Bursary Fund</b>	
方志強	100.00	關德華伉儷	140.00	香港中華基督教青年會	HK\$ 10,500.00
王紹良	700.00	龐凌玉珍	1,000.00	百年樹人神學助學金	
白智信伉儷	500.00	無名氏	5,000.00		
伍志龍	500.00	無名氏	3,000.00		
安清心	1,200.00	無名氏	1,000.00		
朱活平伉儷	300.00	無名氏	1,000.00		
何仲儀	1,000.00	無名氏	1,000.00		
何偉明	200.00	無名氏	500.00		
何錦燕	500.00	無名氏	500.00		

# DONORS REPORT FOR JANUARY 2015

Education Fund (Church / Organization)		徐詩雅	300.00	Lay Theological Education Program	
九龍國際浸信會	14,121.00	婦女普及神學課程學生及同學會	2,689.40	杜桂鵬	525.00
上水浸信會	15,000.00	梁兆津伉儷	70,000.00	蔡艷桃	500.00
上環浸信會	2,500.00	梁廣華伉儷	500.00	婦女普及神學課程學生及同學會	3,689.50
大埔浸信會	12,000.00	梁麗嫦	300.00	HK\$	4,714.50
屯門浸信教會	1,000.00	許鋒威	400.00	Distance Education Program	
以馬內利浸信會	4,300.00	陳偉倫	200.00	Chinese Gospel Church of Dublin	8,793.93
生命頌浸信會	1,000.00	勞家怡	500.00	Ernest & Sylvia Ho	1,000.00
尖沙嘴國語浸信會	5,000.00	馮德華	300.00	何鏡煒伉儷	3,000.00
沙田浸信會	8,000.00	黃華娟	100.00	無名氏	1,000.00
紅磡浸信會	3,500.00	楊謝金玉	2,500.00	無名氏	444.00
香港(西區)潮語浸信會	5,000.00	溫祥、黎琮珍	400.00	鄒小寶	1,000.00
香港仔浸信會	18,158.95	葉煥章	300.00	HK\$	15,237.93
香港浸信教會	117,250.00	劉永生、鍾梓萍	300.00	Local Filipino Program	
香港堅尼地城浸信教會	1,200.00	劉建紅	600.00	張智理伉儷	6,500.00
恩牧浸信會	5,000.00	蔡慧英	200.00	溫祥、黎琮珍	200.00
基磐浸信會	1,500.00	黎嘉賢	300.00	HK\$	6,700.00
將軍澳浸信會	500.00	盧美娟	1,000.00	Theological Education for the Hearing Impaired	
深荃浸信會	500.00	蕭桂娥	1,000.00	張智理伉儷	1,000.00
第一城浸信會	3,750.00	薛聲明	1,000.00	黃智惠伉儷	3,000.00
銅鑼灣浸信會	3,500.00	羅佩珊	100.00	溫祥、黎琮珍	200.00
興田浸信會	2,000.00	譚嘉敏	500.00	HK\$	4,200.00
灣仔浸信會	120,000.00	關志偉	100.00	DE: Special Need Training Program	
觀塘浸信會	1,507.00	關德華伉儷	140.00	無名氏	100.00
香港路德會聖馬太堂	1,500.00	龐凌玉珍	1,000.00	Dr. Carter & Mrs. Agnes Morgan Memorial Scholarship	
基督教四方福音會彩坪堂	1,000.00	無名氏	300.00	Westminster Baptist Church	US\$ 515.00
基督教宣道會華基堂	2,000.00	無名氏	3,000.00	Lay Theological Education Bursary Fund	
基督教華人神召會旺角堂	500.00	無名氏	1,000.00	婦女普及神學課程學生及同學會	HK\$ 3,689.50
啟關基金	300.00	無名氏	500.00	Bursary Fund	
Chinese Indep. Baptist Church-S.F.	US\$ 540.00	無名氏	400.00	北角浸信會明義神學	HK\$ 41,500.00
		無名氏	500.00	助學金	
		無名氏	200.00	Lay Theological and Distance Education Fund	
Education Fund (Donor)		無名氏	300.00	北角浸信會明義神學	HK\$ 500,000.00
方志強	100.00	無名氏	5,000.00	助學金	
王紹良	700.00	無名氏	10,000.00	Graduate School Program	
王群	1,600.00	無名氏	10,000.00	北角浸信會明義神學	HK\$ 500,000.00
白智信伉儷	500.00	無名氏	500.00	助學金	
伍志龍	500.00	無名氏	600.00	Peggy Hsu Memorial Fund	
朱活平伉儷	300.00	無名氏	1,000.00	HK\$	178,563.00
何仲儀	1,000.00		HK\$ 157,929.40	US\$	905.00
何偉明	200.00	Dr. & Mrs. William J. Lacy	US\$ 1,000.00	CAD	200.00
何錦燕	500.00	無名氏	RMB 1.00	EUR	500.00
何譚惠如	1,000.00				
吳炳榮伉儷	8,000.00	President Council			
吳國傑伉儷	500.00	溫恩智伉儷	HK\$ 20,000.00		
吳麗卿	1,000.00				
呂志華	1,100.00	Ruth Plittigrew Memorial Fund			
李勝球伉儷	3,000.00	梁兆津伉儷	HK\$ 50,000.00		
招志強伉儷	2,000.00				
林潔珍	10,000.00	Christian Ethics Award			
胡文恩伉儷	500.00	林潔珍	HK\$ 10,000.00		
倪承恩	7,400.00				



# DONORS REPORT FOR FEBRUARY 2015

Education Fund (Church / Organization)		吳國傑伉儷	500.00	Lay Theological Education Program	
九龍城浸信會	240,000.00	呂志華	1,100.00	余美蓮	1,000.00
九龍國際浸信會	17,295.00	呂寶寶	3,000.00	蔡艷桃	500.00
又新浸信會	6,000.00	李妙好	2,000.00	HK\$	<u>1,500.00</u>
上環浸信會	2,500.00	李錦霞	800.00	Distance Education Program	
大埔浸信會	12,000.00	周梁秀琼	2,000.00	Ernest & Sylvia Ho	1,000.00
小西灣浸信會福音堂	2,000.00	胡文恩伉儷	500.00	何鏡煒伉儷	3,000.00
元朗浸信會	25,000.00	徐詩雅	300.00	鄧小寶	1,000.00
屯門浸信教會	500.00	曹偉彤	8,000.00	無名氏	500.00
以馬內利浸信會	4,300.00	梁廣華伉儷	500.00	無名氏	444.00
佐敦浸信會	10,000.00	梁麗嫦	300.00	HK\$	<u>5,944.00</u>
紅磡浸信會	3,500.00	符國瓏伉儷	2,000.00	Local Filipino Program	
香港(西區)潮語浸信會	5,000.00	許鋒威	400.00	張智理伉儷	5,500.00
香港天樂浸信教會	24,000.00	陳偉倫	200.00	溫祥、黎琼珍	200.00
香港仔浸信會	14,859.55	陳喜謙	3,000.00	陳麗英	200.00
香港浸信教會	117,250.00	陳順錦	1,000.00	HK\$	<u>5,900.00</u>
香港堅尼地城浸信教會	1,200.00	陳麗英	500.00	Theological Education for the Hearing Impaired	
香港懷恩浸信教會	10,000.00	勞家怡	500.00	張智理伉儷	2,000.00
恩典浸信會	10,000.00	馮德華	300.00	溫祥、黎琼珍	200.00
海怡浸信教會	10,000.00	黃永康	2,000.00	HK\$	<u>2,200.00</u>
粉嶺浸信會	50,000.00	黃金雄	10,000.00	DE: Special Need Training Program	
荃灣浸信會	42,500.00	黃華娟	100.00	無名氏	100.00
基磐浸信會	1,500.00	黃雅忠	10,000.00	President Council	
彩坪浸信會	50,000.00	黃鳳玲女士	100.00	無名氏	20,000.00
深荃浸信會	500.00	楊淑霞	1,000.00	Bursary Fund	
富安浸信會禧年堂	9,000.00	楊劉育寧	10,000.00	香港浸信教會婦女部	22,000.00
愛群道浸信會	5,000.00	溫祥、黎琼珍	400.00	香港中華基督教青年會	10,500.00
筲箕灣國語浸信會	2,000.00	葉煥章	300.00	百年樹人神學助學金	32,500.00
置富浸信教會	2,000.00	葉麗芳	1,000.00	HK\$	<u>32,500.00</u>
置富浸信教會	2,000.00	劉永生、鍾梓萍	300.00	Annual Concert	
銅鑼灣浸信會	3,500.00	劉建紅	600.00	九龍城潮語浸信會	2,000.00
廣源邨禧年浸信會	15,000.00	劉振鵬伉儷	31,000.00	王紹良	1,000.00
錫安浸信會	5,889.00	蔡慧英	200.00	伍志龍	500.00
觀塘浸信會	1,559.00	鄧炳光伉儷	1,000.00	朱活平伉儷	2,000.00
中華傳道會盛福堂	1,500.00	黎嘉賢	300.00	吳梓明伉儷	1,000.00
基督教四方福音會彩坪堂	1,000.00	盧美娟	1,000.00	呂余笑清	3,000.00
基督教沙角福音堂	2,446.70	賴松偉	1,000.00	林威烈	3,000.00
基督教宣道會華基堂	2,000.00	謝志偉伉儷	5,000.00	洪鷹輪	200.00
基督教華人神召會旺角堂	500.00	顏國棟先生	2,000.00	徐沛然	2,000.00
基督教豐盛生命堂	3,000.00	羅佩珊	100.00	袁鄧光	500.00
啟聞基金	300.00	羅凱慈	500.00	達守本伉儷	200.00
無名氏	30,000.00	譚嘉敏	500.00	張啟明	500.00
HK\$	<u>746,599.25</u>	關志偉	100.00	梁溢長	1,000.00
Education Fund (Donor)		關德華伉儷	140.00	梁錦松、郭詠文	5,000.00
Agnes Song Siu Yung	5,000.00	龐凌玉珍	1,000.00	梁蘭卿	700.00
Dr. & Mrs. Mui Chi Wing David	1,000.00	蒙恩人(基督徒)	1,000.00	陳偉生伉儷	2,000.00
Lo Ying Hum & Wong Shui Kau	10,000.00	無名氏	10,000.00	陳樹安伉儷	2,000.00
方志強	100.00	無名氏	5,000.00	陸澤浩伉儷	2,000.00
王永珍	1,000.00	無名氏	3,000.00	楊梵城	2,000.00
王紹良	700.00	無名氏	1,500.00	楊謝金玉	2,000.00
王群	800.00	無名氏	1,000.00	葉麗芳	500.00
白智信伉儷	500.00	無名氏	1,000.00	盧錦華	500.00
伍志龍	500.00	無名氏	500.00	羅耀娣	10,000.00
朱活平伉儷	300.00	無名氏	500.00	無名氏	500.00
何仲儀	1,000.00	無名氏	500.00	HK\$	<u>44,100.00</u>
何偉明	200.00	無名氏	400.00		
何錦燕	500.00	無名氏	300.00		
何譚惠如	1,000.00	無名氏	300.00		
余大妹	200.00	無名氏	200.00		
吳炳榮伉儷	8,000.00	無名氏	500.00		
		無名氏	80.00		
		HK\$	<u>163,120.00</u>		

# DONORS REPORT FOR MARCH 2015

## Education Fund (Church / Organization)

American Baptist Mission	3,875.00
九龍國際浸信會	14,488.00
上環浸信會	2,500.00
大埔浸信會	12,000.00
大學浸信會	10,000.00
屯門浸信教會	500.00
牛池灣竹園潮語浸信會	12,000.00
以馬內利浸信會	4,300.00
石澳浸信會福音堂	5,500.00
尖沙嘴浸信會	80,000.00
沙田浸信會	16,000.00
青山道潮語浸信會	3,000.00
紅磡浸信會	3,500.00
香港(西區)潮語浸信會	5,000.00
香港仔浸信會	15,262.35
香港浸信教會	117,250.00
香港浸信教會顯理福音堂	8,000.00
香港堅尼地城浸信教會	1,200.00
培正道浸信會	5,000.00
基督浸信會	1,500.00
將軍澳浸信會	1,000.00
深荃浸信會	500.00
新希望浸信會	1,500.00
置富浸信教會	2,000.00
銅鑼灣浸信會	3,500.00
觀塘浸信會	1,752.00
中華傳道會盛福堂	1,500.00
香港華人基督教聯會	70,000.00
基督教四方福音會彩坪堂	1,000.00
基督教宣道會華基堂	2,000.00
基督教華人神召會旺角堂	500.00
啟關基金	300.00
	<u>HK\$ 406,427.35</u>

## Education Fund (Donor)

Mr. & Mrs. John Dockerill	10,000.00
Tsui Mei Yee	10,000.00
尹燕詩	3,000.00
方志強	100.00
王紹良	700.00
王群	800.00
白智信伉儷	500.00
伍志龍	500.00
朱活平伉儷	300.00
何仲儀	1,000.00
何偉明	200.00
何錦燕	500.00
吳炳榮伉儷	8,000.00
吳國傑伉儷	500.00
呂志華	1,100.00
洪鷹輪	200.00
胡文恩伉儷	500.00
徐詩雅	300.00
徐慧儀	500.00
張智理伉儷	1,300.00
張瑞蘭	2,000.00
曹佩蓉	1,000.00
曹偉彤	8,000.00
梁志美	3,000.00
梁麗嫦	300.00
許鋒威	400.00
陳偉倫	200.00
陳偉權	800.00

陳麗英	500.00
勞家怡	500.00
馮德華	300.00
黃華娟	100.00
黃楹方	120.00
楊玉環	5,000.00
楊謝金玉	2,600.00
溫祥、黎琮珍	400.00
葉煥章	300.00
劉永生、鍾梓萍	300.00
劉建紅	600.00
劉振鵬伉儷	20,000.00
劉錦昌伉儷	3,500.00
蔡淑儀	1,000.00
蔡慧英	200.00
鄧志昆伉儷	1,200.00
鄧炳光伉儷	2,000.00
黎嘉賢	300.00
黎燕珍	300.00
盧美娟	1,000.00
盧慕潔	100,000.00
薛聲明	2,000.00
鄭振華伉儷	3,000.00
羅佩珊	100.00
羅凱慈	500.00
譚嘉敏	500.00
關志偉	100.00
關德華伉儷	140.00
龐凌玉珍	1,000.00
無名氏	10,000.00
無名氏	10,000.00
無名氏	5,000.00
無名氏	5,000.00
無名氏	3,000.00
無名氏	2,000.00
無名氏	1,200.00
無名氏	1,000.00
無名氏	1,000.00
無名氏	500.00
無名氏	500.00
無名氏	500.00
無名氏	300.00
無名氏	300.00
無名氏	300.00
無名氏	200.00
無名氏	200.00
無名氏	20.70
袁陳安娜記念先母 陳言樂英女士	50,000.00
	<u>HK\$ 294,680.70</u>

## Edgar L. Morgan Trust Fund

香港美南浸信會差會	<u>HK\$ 329.71</u>
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## Fund for Training Ministry in China

盧炯志	<u>HK\$ 30,000.00</u>
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## Faith, Hope and Love Project

溫恩智執事伉儷	<u>HK\$ 100,000.00</u>
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## Scholarship and Bursary Fund

陳禮文伉儷	<u>HK\$ 20,000.00</u>
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## Lay Theological Education Program

Joyce Hei Shun Chan	500.00
杜桂鵬	525.00
蔡艷桃	500.00
2014教會行政事務證書課程畢業生	320.00
	<u>HK\$ 1,845.00</u>

## Distance Education Program

Ernest & Sylvia Ho	1,000.00
何鏡煒伉儷	3,000.00
陳曉彬	600.00
鄧小寶	1,000.00
無名氏	444.00
	<u>HK\$ 6,044.00</u>

## Local Filipino Program

第一城浸信會	2,435.00
張智理伉儷	5,500.00
陳麗英	200.00
溫祥、黎琮珍	200.00
	<u>HK\$ 8,335.00</u>

## Theological Education for the Hearing Impaired

張智理伉儷	2,000.00
溫祥、黎琮珍	200.00
	<u>HK\$ 2,200.00</u>

## DE: Special Need Training Program

李國恩	30,000.00
陳曉彬	600.00
無名氏	100.00
	<u>HK\$ 30,700.00</u>

## President Council

謝兆祥伉儷	5,000.00
鍾建偉	20,000.00
	<u>HK\$ 25,000.00</u>

## Annual Conert

以馬內利浸信會	500.00
錫安浸信會	1,000.00
Kwan Yee Man	500.00
朱沛德伉儷	200.00
何孟澈	10,000.00
吳凱詩	100.00
倪承恩	1,000.00
校友(#06021)	500.00
陳證光	500.00
黃挺安伉儷	2,000.00
黃楹方	100.00
楊玉環	1,000.00
劉年鳳	300.00
歐陽學詒	800.00
蔡燕萍	500.00
鄭肖珍	2,000.00
盧慕潔	2,000.00
蕭懿明	200.00
謝君豪	100.00
譚嘉敏	500.00
主所愛的兒女	2,000.00
無名氏	16,000.00
無名氏	2,000.00
無名氏	500.00
無名氏	500.00
	<u>HK\$ 44,800.00</u>

## *Precious Moments*



**December 22, 2014**

### ***Christmas Worship: The Savior's Glorious Light Shines All over the Earth***

Both the Seminary and the Alumni Association jointly organized the Christmas Worship and this year's theme was "The Savior's Glorious Light Shines All over the Earth." This is the day when the Seminary's teachers and students, staff and alumni together remember the Savior's birth. It is also the day of celebration when alumni call on one another to return to the alma mater for reunion. Praise the Lord who leads many alumni to come back and join us in the worship and our prayers for all the nations, the Hong Kong society, our witnessing churches, and the ministry development of the Seminary.

**January 7, 2015**

### ***Spiritual Formation Day: Worship Is Spiritual Formation***

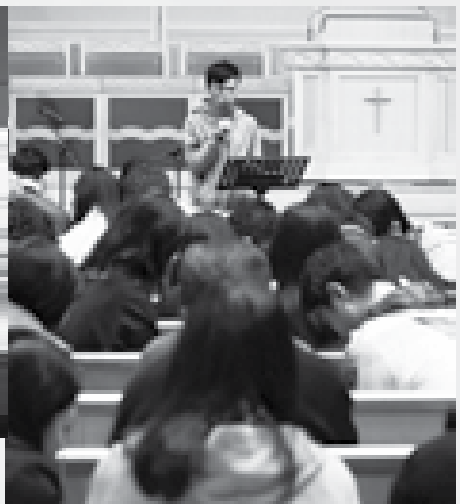
The first day of the Spring Term is the Spiritual Formation Day when students prepare their hearts of learning before the beginning of a new term. This year's theme for the Spiritual Formation Day was "Worship Is Spiritual Formation." The morning seminar was conducted by Chaplain Rev. Brian Lam, Associate Chaplain Ms. Grace Chan, and Dr. Andres Tang, Professor of Christian Thought (Theology and Culture) while there were sessions of individual quiet time and group sharing among teachers and students.



**January 13 and March 26**

### ***All-Seminary Prayer Meeting***

There are two All-Seminary Prayer Meetings, one organized by the Chaplaincy Office at the beginning of a school term while the other is held in the middle of the school term and organized by the Student Union's Spiritual Devotion Department. The All Seminary Prayer Meetings in the Spring Term have been held one after another in January and March. The two meetings offer us moments of silent meditation and the community learns to serve one another in prayers, to keep watch over different groups in the seminary, and to intercede for the needs of the world and missions.





**February 4**

***Dr. Göran Larsson Shared in the Morning Chapel***

Dr. Göran Larsson, a renowned scholar, spoke in the morning chapel on the theme, "To See the Salvation of God," quoting Luke 2:26-38. Dr. Larsson, an Associate Professor at the Lutheran Theological Seminary, Hong Kong, is widely known for his studies of Judaism.

**March 1-2**

***Bible Study Camp for Alumni***

The Alumni Association organized for the first time the "Bible Study Camp for Alumni" to provide the seminary graduates the opportunity to have a quiet retreat at the seminary campus and a time of learning in class. The theme was "A Peacemaking Preacher" with three sessions led by our teachers in Biblical Studies: Tony Sher, Wong Fook-kong, and Jonathan Lo. This unusual gathering saw our participating alumni in high spirit and great interest in the classes even after the camp was over.



**March 10-12**

***Belote Lectures: Being with God***

The overall theme of our Belote Lectures was "Being with God: On Prayer, Service and Mission." We invited Dr. Samuel Wells, a renowned Christian ethicist, to speak on the meaning of "the presence of God" from eight dimensions and then put them into the practice of prayer. Both the morning lectures and the evening talks were well attended. We thank God for allowing our teachers and students to have the opportunity to share and reflect on "the presence of God" and "prayer" with many fellow ministers present.